

# Reall Persecution, or the Foundation of a general Toleration, Displaid and Portrayed by a proper Emblem, and adorned with the same Flowers wherewith the Scoffers of this last age have strowed their Libellous Pamphlets.

Esay. 28. 22. Now therefore be ye not mockers, &c. 1 Pet. 3. 13. And who is he that will harm you, if ye be followers of that which is good. Vers. 14. But to you that suffer for righteousness sake, happy are ye, be not afraid of these men nor troubled. Vers. 16. Having a good conscience that whereas them that thus speak evil of you as of evil doers, they may be ashamed that thus falsely accuse you, &c.

1. **M**artins Echo, pag. 16. Loving friends and neighbours, stand still gaping with your mouths open, and quietly bow down your backs whilst you are bridled and saddled, and let the holy humble gentle Presbyterians get up and ride, &c.

2. Theyle deal very gentle with you, though the Proverb be, Set a beggar on horse-back and he will ride to the Devil.

3. Though they have spurs, yet they will not use them; yet if they do chance to gall your backs and shoulders, and force you to cry out, &c.

4. Then you shall have liberty to leap out of the frying pan into the fier, by making your appeal to the Common-council of Presbyters.

5. Here you shall have *Rehoboams* answer, our fathers the Bishops chastis'd you with whips, but we will chastise you with scorpions, &c.

6. For the same power which was lately resident in an Arch-bishop, is inherent and of divine right in every Presbyter.

7. Hath not the Protestant Religion been lockt up in the brest of the Assembly.

8. Hath not your Faith been pind on their sleeve, and you must take the result of them whether it be right or wrong.

9. You have engag'd to suppress Prelacy, High-Commission, &c. thus you have bear the bush, but the Presbyterians have caught the bird.

10. Thus to shun the smoak, you have leapt into the fire.

11. Pag. 7. 8. Be ye mounted upon your great Horses, that trundle you to and fro from London to Westminster.

12. Mount all your Cannons, and advance like mighty men of valour, &c. even whole black Regiments of you into the Fields.

13. Pag. 21. Presbytery is but a shift at a pinch, what good the Devil will have of it, I know not.

14. Who knows the luck of a lowzy cur, he may prove a good dog.

15. Pag. 5. 6. Sir John Presbyters life is like neither, to be long nor good.

16. He will be brought to some sudden unimely end, perhaps to hanging.

17. Presbytery shall have but a short time to do mischief in, and then the people will sing, Hey rouse the Devils dead.

18. The Synod shall speedily be dissolv'd, and the Devil chain'd up.

19. Rejoyce oh England, Presbytery shall shortly have never a child to vex thee, or to suck up thy fat.

20. Then farewell Assembly of Divines dissolved at Westminster, Sir Simon Synod and his son Presbyter Jack.

21. Pag. 5. The barbarous Caniball Sir John Synod, &c.

22. Let him suffer his teeth and nayles to be pluckt out and cut off by an Independent Barber.

23. That hereafter he may never bite or scratch more.

24. Well Sir Simon, if you will not mend your manners, Martin will observe all your postures.

25. An Martin will set Christopher Skale-skie, Rowland Rattle-priest, Martin Claw-clergy, and Bartholmew Bang-priest upon your back.

*The Picture of an English Persecutor or a Foole Ridden Slave*



*For Opposing Authority Reuiling the Assembly  
Slandering the Government by Presbtry and  
disturbing the ministers at the time of their publique  
exercise by giving or like in mockery raising the  
ministers preachers riding slaves, horse leeches cormorants  
garbelled Idoll consistency of devils etc: hath not this dis-  
covered Jshmaels carnall spirits persecuting golly Isaaks*

26. And in time these will pull down your Synod, and your spear about your ears.

27. Behold a Troup comes, Sir Simon Martin is of the tribe of Gad.

28. Though a Troup of Sir Johns overcome him for a time, yet he will overcome him at last.

29. Martin is resolv'd to jeer you out of your black Cloaks and Caffocks.

30. Martin intends no longer to dally with you, but to handle you without mittins.

31. He'll thwack your Caffocks, and rattle your jackets.

32. He'll stamp upon the panch of your villany, and squeeze out the garbidge of your iniquity.

33. He is resolv'd to beat you and your son Jack into a mouse hole.

34. Ther's not a man of Martins, but is a man of valour and mettall.

35. These all hate a Tithe devouring Priest, as they hate the Devil.

36. You stiff necked Priests, turn to Martin, lest his fierce wrath confound you and your whole posterity.

37. Harken you rebellious Assembly to Martin, and persecute no more.

38. Persecution hath a thousand Jack-tricks to block up all passages, and stop all mouths.

39. Pag. 2. He turn'd Reverend *Imprimatur*, and here was all as sure as the Devil and Presbyter could make it.

40. Pag. 14. We employ Doctor Featley's Devil to make up a Description of the Anabaptists.

*In the Nativity of Presbytery.*

41. That the Devil made the urchin Sir John Presbyter an abject, a fugitive newly come out of Scotland.

42. Pag. 5. Like his father the Devil, he delights in black.

43. That he is fitter to be a weather-cock, then a Divine.

44. Onely the evil spirit of Mercury presents him to be the Devils goat-head.  
*A Pamphlet against Tithes.*

45. The fabred Ordinance of Tithes was wisely thought on before the Directory.

46. Because he is worse then an Infidel, and denies the faith that provides not for his Family.

47. My Lord the Defendant, smells of a fat Benefice.

48. See, his pockets are full of presbyterian Steeples, the Spires stick under his girdle.

49. Ha, ha, ha, Instead of weather-cocks, every Spire hath got a black box on it.

50. Instead of Moses, Aaron, and the two Tables, we shall have Sir Simon, and Sir John, holding the late solemn League and Covenant.

51. And then that spotlesse sacred Ordinance of Tithes, the two Table of our Presbyterian Gospel, painted on all the Churches in England.

52. O brave Sir Simon, the bells in your pockets chime all in; ours chime all out.

53. I pray you give us a funeral Homely for your friends before you depart, here is twenty shillings for your pains.

54. Tis Sacrilege to bring down the prise, as it was in the beginning, is now, and shall be ever more, world without end.

55. Our temporizing Doctors are not so simple to swim against the stream.

56. Their Religion moves upon the wheel of the State.

57. I would your Lordships would call in your Ordinance for Tithes, and turn them to the peoples good wils.

58. Then we should have a tithe Pig sold for a penny. *Sacred Decretall.*

59. The Ordinance permitting none to Preach but such as are Ordained, is a Patten of the Spirit worse then the Monopoly of Soap.

60. Sir Johns gums being lately rubd with a Parliament curall, that late Ordinance is made to put his boarish tusks and iron fangs in execution.

61. Therefore we wisely consulted of a Committee of Examination to be chosen out of us.

62. It must not be esteemed a Court of Inquisition, that's Popery.

63. Onely an inlet to a thorough Reformation, that's a goodly name, may do much good.

64. O ye two houses of Parliament, make an other Ordinance, that all the martins may be made to fly the three Kingdoms the next Midsummer with Cuccoes and Swallows.

65. That so we may have a Blew-cap Reformation, amongst bars, owles, jackdaws, & woodcocks.

66. Then Blew-cap for us.

Reverend Assembly, up arise and jog,  
For you have fairly fisht, and caught a frog:  
Now you have sate four years, pray can you tell  
A man the way, that Christ went down to Hell.  
In these two years, what can a wife man think,  
That you have done ought else, but eat and drink:  
Presbytery climb'd to the top of fame,  
Directory and all from Scotland came;  
O monstrous idleness, alack and welly,  
Our learned Clergy mind nought but their belly.

LUKE 17, 18, 19.

Beloved, remember the words that were spoken by the Apostles and our Lord Iesus Christ.

How they told you there should be mockers in the last times, who should walk after their ungodly lusts.

These are they that separate themselves sensual having not the spirit.

These are they that make it their common practise and delight to cast reproach and contempt upon the Gospel, and the faithful Messengers and Ministers thereof.